or to the whole body. But nowhere was there complete freedom of vocation and movement. In England, for example, it was not until 1831 that Jews were able to open shops for retail trade in the City of London; yet the English policy was particularly liberal, in comparison with that which prevailed on the Continent. These regulations, moreover, were enforced with the utmost ruthlessness. Thus, in the various German and Italian cities, the Jews were allowed to exist only for the purpose of money-lending. Once their utility in this direction had disappeared, they would be expelled: while any individual who attempted to gain his livelihood in a more dignified manner was debarred.

In Venice, for example, down to the close of the eighteenth century, the Jewish community was only tolerated on the express condition that it maintained in the Ghetto four loan-banks (a more polite designation of pawnbroking establishments) for the benefit of the poor. The only other professions legally permitted here were old-clothes dealing and the wholesale export trade to the Levant, which did not compete with Christian traders. The same was the case in the cities of the *terra firma.* And this ignominious condition of affairs was sternly enforced, any attempt on the part of the Jews to broaden their economic status, or to bring it on a slightly more dignified plane, being systematically blocked. Even as late as 1777, the Venetian government closed down all the factories owned by Jews throughout its possessions—

including the silk-looms at Padua, where the industry had been established and developed by the Jews; and thousands of hands were thrown out of work. In this same place, the Jews were not even allowed to work as turners and carpenters and to sell the products of their industry to their fellow-townsmen. As late as the middle of the nineteenth century, the Roman Jews